

Objects in themselves are universal. But the sensation we have that things are particularized existents, separated from each other by the time-space continuum, arises out of our viewing of absolute law and seeing it not as it absolutely is. For all we can see of it are its activities; psychological movements occurring in the absolute which are translated by us into ^{the natural forms of perception} ~~the natural forms of perception~~ and the immaterial thought-processes of self-reflection.

Our sensing of the activities of absolute law brings us, then, to a qualification of the absolute which is active law or nature, the latter including human nature. However, we do not sense law, whether absolute or active. What we do sense is at first a congeries of unrelated objects (external nature) and events (internal thoughts), both subject only to erratic impulse. Later, studying these more critically, we become aware that they do not move at random but follow a certain regularity of pattern. ^{Mathematics} ~~Mathematics~~ arises, then physics and, later, biology and psychology in the attempt of man to decipher the workings of active law. Scientific law arises with all its descriptive formulaw having to do with observed regularities in the behavior of things and sentient beings. To be sure, these formulae do not investigate active law, insight into which follows from self-knowledge as practiced by the philosopher-expert. We learn from him that whatever is of nature has but one impulse and activity - to become

absorbed in that which they ultimately are which is
mind absolute.

We see this impulse most clearly in man, the observer straining to identify that absolute energy of which he, together with whatever he sees, is part. He cannot apprehend that energy with any great clarity and so he becomes aware only of some inexplicable activity, of a universe ^{whose dimensions overrange all his} ~~absolutely dimensionless~~ ^{while} his conception, of an earth which is his mortal home, and of fellow creatures who, like him, ask why? why all this? why all these multitudinous activities? why even the absolute?

Man, an activity in absolute energy endowed with the conscious ability to observe, is able to create the forms and dimensionality of what he sees. He creates in the sense that ^{there is in} ~~observing~~ in him the capacity to reflect the psychological activities that go on in absolute energy; by means of this reflection he is able to particularize non-object or these activities into object, space-time, and subject.

The creation of objects in perception - and objects in themselves do not exist for the reason that they exist only in the itself - follows from the registration in the percipient or subject of ^{an activity} ~~the~~ activity going on in absolute energy. What then he perceives as thing or relative energy is the way he perceives an activity in energy which is always absolute. And when he measures the spatio-temporal characteristics of relative energies, he is measuring relativistically, that is, by means of perceptual contrasts, an activity in energy which is without contrast and hence absolute.

Both object and non-object or space-time come into being as the consequence of apprehending that activity going on in absolute energy as foreign to the consciousness of self. What is ^{not me} ~~not me~~ becomes object and so that I may better distinguish the object from myself, I see it separated from me by means of space. Beholding myself as my personal consciousness and no more, my senses inform me that something else besides me exists, and the degree to which it sees objects as ^{separated} ~~separated~~ from myself becomes distance - a restriction upon space.

The sense of separation provides, then, the background for space. I first have a sensation of myself; that I exist and, not only that, but that I exist here. I have also sensations of other objects which, while they also exist, exist apart from ^{the sensation I have of my} ~~the sensation of the~~ body. They are distinct from my body-sense which informs me that I exist here. For I know that I am I, and with that knowledge is the ^{correlative} ~~informate~~ that I am here, the primordium of the ^{space} ~~space~~-sense. I also know that that is that and since it cannot be me, then it cannot be here. There follows the sensation of apartness whereupon follows distance, an intervening something which becomes space. Space, then is a measure of psychological apartness which becomes translated into distance.

But in reality absolute, no separation exists between myself as absolute consciousness and the object as absolute entity. In absoluteness we are both one and in that oneness inseparable. Space - apartness - can never be an attribute of absolute mind, although relative minds, viewing that absolute, see it not absoluteness and hence are driven to dismember its unity, calling it objective or subjective universe, universe of objects or universe of varied cognitions.

The primordium of the space-sense lies, then, in the sensation of apartness. This gives us only to understand that the perceiving body-mind or self is here and that the object perceived is ^{not there} ~~not-here~~ - that would definitely imply distance - but only not-here, that is, not-me. How then, it will be asked, does not-here become transformed into there - that is, distance proper?

To begin with, not being able to identify a perceived object with myself, I immediately sense an intervening void - not distance but nothingness - and this I also perceive existing between two or more objects. In other words, I see myself as foreign to the object and, not only that, but I see objects as foreign to each other. Subject and object, as object and object, seem to lie apart from each other in my failure to comprehend that void - what is to become transformed into the field of space-time - together with the entities it contains, exist in immeasurable energy or mind.

Now as I refer the here (myself) to the ⁺~~not-here~~ or perceived object, the primitive time-sense is metamorphosed into distance. A psychological interim becomes a spatial expanse for the reason that ignorance of connection is, for man, precipitated into an extent of distance. Because I perceive as a man, I perceive discontinuity where there is linkage, and this

discontinuity I see as space. I then sunder space into distance^s between myself and the objects I behold which these distances I learn to divide into the units of foot, mile, or light-year.

Of course space is by no means void; object is linked to object by means of interacting energies. But this knowledge has not to do with perceptual space; it is a modification which we may term scientific or conceptual space. Certainly to know this is not given to the senses; they only register non-object or void between objects so that the knowledge that radiant ~~energies~~^{energy} or a gravitational field connects all objects is an information which comes from considered reflection upon scientific observation and not from the immediate perception of our primitive sensorium. Looking into "space", we still see only nothingness interspersed with objects and not the freer interacting energies which serve to connect denser ~~energies~~^{energies} - that is visible concretions or objects - to each other.

If the void between objects - and it is a perceptual void pointing to a disconnectedness which exists in the ~~senses~~^{senses} and not among the objects in themselves - is at all measurable, it points not to void but to a connection between objects as bridged by our knowledge of the existence of freer interacting energies of a relative nature. But if that bridging is beyond the reach of metrics, if it is not to be evaluated by the yardstick, it involves absolute energy.

Both freer or denser energies, radiated or radiating,
are relative energies, that is to say, our observation
of an activity occurring in absolute energy. Relative
energies exist, then, in absolute energy because when we
go beyond the ^{particle} ~~particle~~ whether ^{electron or} ~~electron~~ universe,
we come to that which we call mind which is not the
contrast to relative energies - they are only contrastible
with each other - but their goal, being basic essence.

The field of space-time, that is, the void in which ^{perceptual} ~~which exists~~ the measurable freer ~~energies~~ ^{that serve} ~~that~~ serve to connect two objects, exists, together with the objects, in immeasurable energy or mind. Then all we do measure when we measure space ^{is} ~~our~~ impression of apartness of coarser particles of mind - the freer energies or objects - in a condition of relative activity.

While physical connections between objects are ascertainable by means of our instruments which inform us of freer interactive energies, we cannot measure the actual or absolute linkage ^{which is well -} ~~which is not~~ intelligent force or law. ^{Yes} ~~Yet~~ it is by this law that our observable connections exist. Only crudely do we ascertain the effects of that absolute linking in the form of our measurable connection.

The mechanism of the actual linking is then law, the result of which becomes only observable as relative connection through causality and measurable as relative space.